THE
General Assembly:

OR,

The *Necessity* of Receiving the *Communion* in our *Publick* Congregations, evinced from the Nature of the *Church*, the *Word* of God, and *Presbyterian* Principles.

IN A

SERMON

Lately Preached

In the CATHEDRAL CHURCH of *EXETER.*

By *Francis Fullwood.* DD.

Luke 22. 19.
This do in remembrance of me.

1 Cor. 10. 17.
——*One Bread and one Body.*

Canon. decim. Apostolorum.

Omnes fideles, qui ingrediuntur Ecclesiam, & Scripturas audiunt, non autem perseverant in ORATIONE, *nec* Sanctam COMMUNIONEM *percipiunt, velut inquietudines Ecclesiæ Commovent, & Convenit Communione privari.*

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BIBLIOTHECA BODLEIANA

To my Worthy *Brethren*, the Miniſters, that yet Conſent not in point of *Conformity*.

Amongſt the many ſtrange and ſad Diſtempers *of this poor Church, I think there is none of more* ſad *or* ſtrange *obſervation, than the* Prodigious *neglect of the* Lords Supper. *After ſeveral* Eſſayes, *and* other *Methods, in my Place and Calling, uſed to redreſs it, at* length theſe words burſt out.

If they ſeem ſomewhat warm, *I pray you, miſtake not my* zeal *and* charity *(which ought to be ſo) for ſpite or malice, or any* evil paſſion; *though indeed,* to me, *while I labour to be* faithful, *and to commend my ſelf to every mans* Conſcience *in the ſight of God*; It is a very ſmall thing to be judged of you, or of mans Judgment.

Yea, let me be bold, and caution *you alſo (my Brethren) that* you *who have ſtood it out ſo manfully* heretofore *againſt the* Independent Separation, *take heed of falling* your ſelves, *and of drawing your* Friends, *unawares with you, into the Gulf of* Browniſme, *by your private* Meetings, *and private* Communions.

Let me, at length (if there be yet need) perſwade you, to deal like Chriſtians, *and* honeſt Men, *if not like* Miniſters; *and when your* Friends *deſire your advice about* Communicating *with us, do not intimate* your diſſatisfaction, *when you cannot* ſpeak *it: or by* ſolemn ſilence *harden them in ſin, and betray them to the* Laws, *when you may ſave them from* both.

Let me conjure you, if there be any regard due to the King, *to the* State, *to the* Church, *to the* Laws; *yea, to the* Command *and Ordinance of Jeſus Chriſt*, our Lord, *both* yours *and* ours, *or to the* ſouls *of thoſe you ſeem to* love, *or your own* Credit, *and Reputation, do, as ſome of your Brethren, I hope, have done* already: *deal openly, candidly, faithfully; and let your Friends, by your ſeaſonable* advice *and good* example, *know, that it is not their concern to* deſpiſe *or cenſure* Dignities, *and Government, or any longer to neglect their* known *duties, but rather, ſpeedily and heartily to endeavour, in their places, to* reform, *that which they complain of, and to do their* duty, *and receive the* SACRAMENT.

It is not my buſineſs to accuſe *you*, there is one that accuſes you, *even* Moſes; *the Law* without *you and the Law* within *you*: *and that, I bear no malice in my heart againſt you, I have this* Teſtimony, *I am ready to receive the* COMMUNION *with you.*

Farewel,

Hebr. 12.23.

To the General Assembly, and Church of the First-born which are written in heaven.

THis *Epistle*, you know, was written to the *Hebrews*, that is the Christian *Jews*; who were mix't in their *principles* as well as *name*: and though, *Christians*, were somewhat *Jewish*. They saw a necessity of the *Gospel*, and did *profess* it; but seem'd to retain a smack of the *Law*: not as yet *wholly* purged from the *Idol* of their *Tribe*, the leaven of the Pharisees, the old leaven of the *first dispensation*.

Besides, they had many *friends*, even the body of the *Jewish party* of the *other* perswasion; and some of these were become their *enemies* for *Christs sake*, and the *Gospel*, and persecuted them for their present Conformity: So that, considering the *persecutions* of their enemies, the *perswasions* of their friends, and the easie *Bias* of their own somewhat *legal* inclinations, we may believe they were in *no little danger*.

Hereupon, the Infusions of the *Gnosticks*, who pretended to *knowledge* and prudence above any others, the bold and private *whispers* of these *false teachers*, assault and charm them with all Advantages: they at first incline them to *much Caution*, then Stagger their *faith*, and now, they have prevailed with divers among them, to look back, yea to *draw back* and *forsake* the Christian *Assemblies*, that were then as *publique* as the times would bear. *Heb* 10 *ult.* *c.* 10 *v* 25.

This was the *occasion* of this Medicinal *Epistle*: the *scope* whereof is consequently, to *confirm* and *secure* them in the Truth, the *Necessity* and the incomparable *Excellency* of the *Gospel*: especially against any *Jewish pretensions* to the Contrary: the last of these, *viz.* The *excellency* of the *Gospel*, you have in a most Elegant and splendid manner, by a very particular *Collation* of the *Mosaical* and *Christian* state, displayed in the *Text* and *Context*.

First, He draws the *shade* and black estate of the *Law*; to which as *Christians*, they *were not come*. For ye *are not come unto the mount that might not be touched and burned with fire, Nor unto blackness and darkness and Tempest*, &c. vers. 18, 19, 20, 21.

2 Cor. 3. Then he sets by it, *that which exceeds in glory*, the *Gospel State*, to which, as *Christians*, *they were come*, vers. 22, 23, 24. *but ye are come to Mount Sion, and unto the City of the living God, the Heavenly Jerusalem: and to* Vers. 22 23, 24, 25. *an innumerable Company of Angels. To the General Assembly and Church of the first born*, and to *God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling which speaks better things than that of Abel*.

That part of this *Notable enumeration*, that is, chosen out for our present *discourse*, seems to lie as the *Corner-stone*, on which all the *rest*, on both sides, *lean* and *depend*: yea, 'tis marvelous to observe, the weight and *Emphasis*, the *Apostle* here lays upon it, and by how many *mighty* and glorious words, he endeavours to commend *this one* and the same thing to us; for what can we possibly understand by *Mount Sion*, but the *Christian Church*? What by the *City of the living God*, but the same

same *Church?* What by the *Heavenly Jerusalem*, but the *same* Church still? and lastly, what by *the General Assembly* in the Text, but as the Text it self explains it, the *Church of the first born.*

And indeed, it is the Apostles *plain intention*, by *all* this and much more, to instruct and perswade us, that our *being come* to this Church, as his Phrase is, is the *Radical* priviledge of *Christianity*; and that all other *Evangelical* priviledges, are but *branches* or *fruits* of this; the *Sum* is, by our being *come* to the Church of Christ, we are *come* to the *fellowship* of the *General Assembly* of Saints on *earth*, and in *heaven*, of *Myriads* of *Angels*, of Jesus the *Mediatour*, and *God* himself the *Judge of all.*

Such is the *happiness* of our *Christian* State; and I pray God, that none of us *failing of the grace of God, by the springing up of any root of bitterness in us*, should seem to *come* or *fall short* of it. *Vers.* 15 c. 4. 1.

Now, you *know*, your *Calling brethren: ye are come*, that is, ye are, and stand *admitted* to, ye are and continue *members* of, ye *profess* and enjoy *fellowship* with, the *Church* of Christ described here, by its *Nature*, ['tis an *Assembly*] by it's *quantity*, ['tis *general*,] by it's *dignity*, ['tis the Church of the *first-born*] and by it's *security*, ['tis written, or *inrolled in heaven*] *Ye are come —to the General Assembly, and Church of the first-born which is written or inrolled in heaven.*

And hither we *come*, and shall proceed in Order: first considering the Church in the *Nature* of it, as it is an *Assembly.*

The Nature of the Church.

THe word, Ἐκκλησία, is supposed by some, to admit *eleven* different significations in *Scripture*; yet they

they *all* consent in this one *General* expression of an Assembly: it therefore affords us the *common* and not the *special* or distinguishing *nature* of the Church.

Yet, though we might reckon many *more sorts* of Churches or *assemblies* differenc'd, by their Author, Subjects, qualities, ends, &c. Yet, I conceive they may be all reduced, as to our *present* discourse, to these three. 1. There is an *Assembly* that is *sinful*, called by the *Psalmist*, a *Congregation of evil doers*, the *Divels* Chappel, and the *Synagogue* of *Satan*. 2. There is an Assembly *Civil*, or a Church of *man*, gathered together for *Publick* and *Civil* occasions. 3. Lastly, there is a *Sacred* Church, a *Holy Convocation*, the *Church of God*; Such is the *Assembly* in the Text.

Psal. 26. 5.

Act. 19. 32.

1 *Cor.* 1. 1.

1. Here we may Note, 'tis an *Assembly*, not a *Rabble* a confused and turbulent meeting of *ungovern'd persons*, upon their own heads but an *Assembly*, that is a *Congregation*, that is also a *Convocation*; Warranted by a just and a *Regular Calling*. *Ecclesia* (saith *S. Augustine*) *ex vocatione appellata est.* It were easie to make it evident that *profain* Authours, as well as *Sacred* and *Ecclesiastical*, do *place* this *call* in the very *definition* of the Church; *& propriè Cœtum aliquem à superiori aliquo Convocatum in finem politicum vel Ecclesiasticum denotat.* Yea the *Church* and the *called* are *Synonimous* terms, generally in *Scripture*.

Let *all Assemblies* look to their *Calling*; and if the *Magistrate* allows them not, let them be sure of the *word of God*, otherwise, we fear *who* will claim them.

2. It is an *Assembly*, that is *Habitually*, not always *Actually* so, much less altogether in one and the *same place*, the *root* of the *Hebrew*, indeed signifies *Congregare*, and the Church, well enough is termed a *Congregation*; but

but we must necessarily understand it to be so in the *first act* only, not the *Second*: 'Tis so in its first *constitution*, preparation, disposition, not alwayes in the *exercise* of *Actual* Fellowship and Communion. Indeed, the *Nature* of the Church is rather a *SOCIETY* or a *COMMUNITY* than a *Communion*: 'Tis a Community in *order* to *Actual* Communion, but Actual Communion is rather the *formal Action* than the true *Nature* of the Church: for if it were not so, there would be no Church, when there is no *actual* Assembling together, and the *dismissing* the Congregation would be the *dissolving* and the destruction of the Church. Besides, the *General Assembly* or the *Holy Catholick Church*, which cannot thus actually meet together, would be *no Church* at all.

Yet, we must note, that the very *Nature* of the Church supposeth fellowship and *Communion of Saints*, and consequently, expects and requires it, as occasion offers, from all that profess themselves *Members* of it.

3. Lastly, This *Assembly*, as it is an habitual, so it is a *set and fixed* Society of Christians: not a stolen or snatcht or *occasional* meeting: but a *set* and *fix'd* Society, whereby it is rendered *visible* and known to the *world*. Hereby, it was known what St. *Paul* meant, when he wrote his Epistles to the Churches of *Rome*, *Corinth*, *Ephesus*, *Galatia*, *&c.* Because they were fix'd and constant, and open in the profession of Christianity, in the same *establish't* Assembly.

It is the shame of our Churches, especially in *Cities*, that our *Congregations* are *certain* only in our *Parishes*, and our *Churches distinguish'd* only by our Houses and Cohabitation. Our Congrega[illegible] being as *fluent* as *Rivers*, as uncon[illegible] and as water, *mingling*

ling and *confounding* themſelves one with another, where indeed we have the *ſame place*, but ſeldome or never the ſame *company*. Many perſons, when they go out of their *Houſes*, they are ſcarce reſolved to what *Church* they ſhall go, but are *eaſily* diſpoſed to be carried by the *winde* of *Novelty* or *Party* to any *other* Congregation rather than *their own*.

Now if we reflect upon what hath been obſerved of the *Nature* of the Church, we may gather ſomething of the *definition* of it. It is, as you heard, a *fix'd Society of perſons called*. *Supply* the *terms* of this *Call*, *viz.* from *what*, and to *what* theſe perſons are called, and the *Definition* of the Church of Chriſt may be this.

The Church of Chriſt is a fix'd Society of perſons called out of the world to the worſhip of the true God.

The Definition of the Church.

Again, by *diſtinguiſhing* theſe terms, the *World* and the *Worſhip* of God: (the *World*, as the world of *Infidelity*, and the world of *Impiety*: The Worſhip of God, as *external*, by *Ordinances*, and *internal*, by *Graces*;) you have the *Church* in its uſual diſtinction, as *viſible* and *inviſible*: For,

Diſtinction.

The *viſible* Church is nothing elſe, but a company *called* out, or ſevered from the world of *Infidels* to worſhip God in his *external* Ordinances: and the Church *inviſible*, is a company *called* out, or ſevered from the world of *wicked* and impious men to *worſhip God in ſpirit and truth*.

But, ſeeing thoſe that worſhip God in *ſpirit and truth*, do alſo worſhip him with *external* worſhip; and thoſe that *believe with the heart*, do alſo *confeſs* with the *mouth*, the Church *inviſible* is found in the Church *viſible*, as a *part* in the *whole*; and this *diſtinction* is juſtly *rejected*; at leaſt [illegible] *imperfect* and improper by

Rom. 10.

Imperfect.

[illegible]

very judicious and learned Divines. However it cannot be found in this *Text*, where, doubtless, *both* the *Members* of it are held and signified by this *Assembly*, especially as *General*; and the *General Assembly*, which consideration of the Church now offers it self.

HAving spoken somewhat of the *Nature* of the Church as it's an *Assembly*, we crave your patience to take some *measure* of the *quantity* of it from the word *GENERAL*. The Church is here called πανηγύρις *Omnis Cœtus*, the whole Company, or *General Assembly*, upon *which* I conceive, we may safely ground our *belief* of the *Catholick* or Universal Church *Church as Catholick.*

Yea, in this *general* affection of the Church, do we not finde something *special*, something distinguishing this, from all other Assemblies: certainly, there is *no Assembly* so *general*, this is emphatically the general Assembly; being confined to no *time*, to no *place*, to no *sort* of *people*: taking in Gods people in *all ages*, spreading it self (by the *Gospel*) over all *Kindreds*, *and Tongues*, *and People*, and *Nations* upon earth; having its *Head*, and ten thousand times ten thousand of its *Members* in *Heaven*, and great multitudes under the *Earth* it self. For, though the *Souls* of the Saints are severed from their *Bodies* by *Death*, yet in spight of *Death* and *Hell* it self, both their *Souls* and their *Bodies* are for ever united to *Christ* and the *Church*; for they *dye in the Lord*, and *sleep in Jesus*.

'Tis true, the word *Cathol que* (as the *Fathers* against the *Novatians* acknowledge was not used by the *Apostles*, nor applied to the *Church* till some time *after them*; and then, sometimes in one sense, and sometimes in another, as a very Learned Man of our own observes. Pearson on the Creed.

Yet

Yet as in the case of *particular* Churches the *distinction* of *Parishes* was made long after; yet the ground and reason of this distinction, and of *Parochial* Churches, or particular Congregations determined by *Cohabitation*, is most evident in the *Scripture*, where the several *Churches* bear the names of their several *Cities*. So, though the word *Catholick* was applied to the Church, some time after; yet the *ground* of this application of it, is very apparent, as in several other places; so particularly in the *Text* before us: for where the thing in truth is found, it may fairly claim *that name*, as it only signifies *that thing*. Now by *Catholick Church*, we mean only the *Universal* Body of Christ, containing all *particular* Members and Churches of Christ within it, and consisting of them: and this *Universal Body* we find in the *General Assembly* in the Text, wherein we may therefore *believe the Catholick Church*.

Unity of the Church.

HEre we cannot but observe the *Unity* of the Church; for if it be *the General Assembly*, it can be but one. There are indeed many *particular* Christians, and many particular Assemblies of Christians, commonly called *particular Churches*: but all these are knit and united together, (as many *Sheep* in one *Fold*, and many *Companies* in one *City*, and many *Cities* in one *Kingdom*) in one common *aggregative* Body, this great *Universal Individuum*, the Catholick Church or *General Assembly*. *There are many Members, but one Body.*

1 Cor. 12.20

Col. 2. 19. *Holding the head* (saith the Apostle) *from which all the body by joynts and bands having nourishment ministred and knit together, increaseth with the increase of God.* Here is, first to be observed, the *Church* in its

Head

Head and *all the Body*: then the *union* of this Church, which is *double*; betwixt the *Head* and *all the Body*, and betwixt the *members* of all the body among themſelves: Again, here is a twofold *effect* of this double *union*, of the *union* betwixt the *Head* and the *Body*, the effect is, *Nouriſhment Miniſtred*: and of the *union* among the *members* and parts of this body, is, *increaſe*, or growth in *grace*: Here is, laſtly, the *means* of all this, *viz. Joynts* and *Bands*; by which the members are all *knit* into *one* body, and *nouriſhed* and *increaſed*.

But, what are thoſe happy *Joynts* and *Bands*? 'tis worth our enquiry, ſeeing the *unity* and conſequently, the *proſperity* of the *whole body* depends upon them; the *Apoſtle* hath notably deſcribed them, in that famous *Eulogy* of the *Primitive* Chriſtians; who, I think, were the *Church of the firſt born*, and the *ſmall thing* or infant of this *General-aſſembly*; they (ſaith he) *Continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of Bread, and of prayers*; ſo that, profeſſion of the *ſame faith* and Communion in the ſame *Worſhip*, are theſe happy *Joynts* and *Bands*, by which *all* Chriſtians ſtand united in *one body*: and this bleſſed *unity* is *maintained* onely by *continuing ſtedfaſtly* in them; a continuing ſtedfaſtly in the *fellowſhip* of the Apoſtolical Primitive *Doctrine, Sacraments* and *Prayers*, continues the *being* and *unity* of the *one Holy Catholick and Apoſtolick Church*, to the end of the world.

The Bands of its unity.

Act. 2. 41.

The Apoſtle S. *Paul* is ſomewhat more *particular*: he ſeems to prove that we are *one body*, becauſe we are *one Spirit*: and both theſe, becauſe we have one *Lord*, one *Faith*, one *hope*, one *Baptiſm*.

Epiſt 4.

One Lord, we being all *Subjects* under one *Prince*, Law, and Government, we are thus *one Kingdom*, one

People, one Church: the ſumm of which *Law* we have in the *Decalogue* or ten Commandments; one *Faith*, *i. e.* profeſſing the ſame *Scriptures*, Articles, and *Fundamentals*, the ſum of which we have in the *Apoſtles Creed*; One *Hope* in the ſame *promiſes*, and of the ſame *happineſs*; one *Baptiſm*, that is (by a figure, a *part* of worſhip put for the *whole*) we have but one and the
1 *Cor.* 12.13. *ſame way* of worſhiping God: *We are all Baptized*
1 *Cor.* 1.1. *into one body, all in every place call upon the Name of the Lord Jeſus Chriſt*, and though we are *many* particular
1 *Cor.* 10.16,17. Chriſtians and Churches, yet we are all *one bread*, and *one body*; for we are *all partakers of that one bread*.

But, becauſe a perſon may *ſecretly abjure* the *Kingdom* of Chriſt, and Apoſtatize from his *Lord* and reject *all hope* in him, and yet the world nor the Church ſuſpect it; Moreover, ſeeing we expreſly own Chriſt to be *our Lord*, and our *hope* in him as our Saviour, by *faith* and *Worſhip*; our *Union* with Chriſt and the Church, is ſaid to be held onely by two Bands: *Faith* and *Worſhip*.

Again, for as much as we have ſeldom occaſion to *profeſs* our *Faith*, but in the means of the *Publick Worſhip*: eſpecially, ſeeing the very *Nature* of the Church is an *aſſembly*; but chiefly, conſidering the *Viſible* Church appears ſuch only at leaſt ordinarily, by her ſet, *Conſtant* and *viſible* Aſſemblies; the *Apoſtle* reduceth
Heb. 10.25. the whole matter, to this *one* point, *Not forſaking the aſſembling of our ſelves together*.

Yet, once more, becauſe the *word* of the Goſpel is to be preach'd *to all nations*: and *men* as ſuch, though they be not *Chriſtians*, or of the Church, are *Naturally* bound to the duty of *prayer*; and becauſe ſome do hence conclude, though very abſurdly, that Set and *Conſtant* Com-

Communion in the *word* and *prayer*, is *no part* of the *Note* of the Church of God; It may not be thought unreasonable, to make the κριτήριον, a little ſtricter, and in *our age* at leaſt, to lay moſt *weight*, upon the reception of the *Lords Supper*.

This is certainly the *ſpecial* band of *union* and *fellowſhip* betwixt us, and Chriſt, and the Church: the *other* Ordinances, the *Word* and *Prayer*, do even attend *this* Sacrament: *Breaking of Bread*, was the *Apoſtolical Fellowſhip* in the Primitive Church, *every Lords Day*: and as if *this* were the *Sum* Total of *all* Worſhip, *all Liturgies* ſeem to be compiled chiefly *in order* to it: this Ordinance, therefore is expreſly known by the name of *the Communion*, and I could heartily wiſh, that many, that attend our *Prayers* and *Sermons*, do not hence conclude they are yet *none of us*, they have no Church-Fellowſhip or Communion with us, becauſe *they refuſe* to Communicate with us in the *Lords Supper*.

My *matter* is now fitted, I hope, for a very *ſerious application* to which I haſten, as my great *aim*.

Application General.

I Doubt not, but you all remember, what *joy* and encouragement the *context* offer'd us, to *Come unto*, to Joyn with, and *continue* in the *Fellowſhip* of the Church of God; For we thus *come* to the *General aſſembly*; we have Communion with *our own* Church, and with *all in every place that Worſhip God*, and at all times too: with *Adam* and *Abel*, with *Abraham*, *Iſaac* and *Jacob*; with *Noah*, *Daniel* and *Job*; with all the *Patriarchs*, *Confeſſors* and *Fathers*: the glorious company of the *Apoſtles*, the goodly fellowſhip of the *Prophets*, the Noble Army of *Martyrs*, and the *holy Church throughout all the World*. Yea thus, you *dwell* in the *holy Hill*, Mount Sion,

the *new* and heavenly *Jerusalem*; where, even in *this* life you have fellowship with *Myriads of Angels*, who have the *charge* of you; where you have fellowship with *Jesus Christ* as *Mediatour*, and all the virtues of the *blood of sprinkling*: and thereby also, in the *pardon* and *favour* and *presence* and *glory* of God himself the *Judge of all*.

Who would not *covet*, who would not *stedfastly continue* in, and carefully *improve* such a *society*, where such are priviledges of *every member and such honour have all it's Saints*.

Let us then, hold fast the profession of our faith without wavering; when the blessed Apostle preach't this Doctrine, this was the use he made of it: Seeing we are all come to this General Assembly, let us never *depart* from it: never *forsake* the *Assembling our selves together as the manner of some is*. *This*, in the *Apostles* sense, is not only to *let loose*, but to *let go* the profession of our faith: ye have heard of the excellent *unity* of this *General Assembly*, tremble to think of *breaking* it: ye have heard of the glorious *advantages* of all that *come* to it, and have *true* and sincere fellowship with it, let us *therefore fear least any of us should seem to fall short of them*. Cap. 4. 1.

The Apostle speaks *bitterly*, so some would express it: *Mark those*, saith he, that cause *divisions* and offences, and *avoid them*: he useth a *hard* (some perhaps would think it a *railing*) word Διχοστασία, it signifies dissention causing Schism or Separation, yea Sedition and Faction, whereby they greatly Scandalize, wound and divide the Church: therefore the Apostle chargeth the Church with some heat, that they should *mark such* and *avoid* them: that they should *mark* them, as Rm. 16. 17.

men

men do a *Rock* at Sea, that they may avoid *ruine* and *ſhipwrack*.

There are two *degrees* of *Schiſme*: The firſt is a *renting* and dividing in the Church: 'Tis againſt this the *Apoſtles* indignation ariſeth, as you have heard: this, therefore, doubtleſs, in his opinion, whatever *favour* we have for it, was a very *great* ſin: but the *other* is a *renting* our ſelves, or others *from* the Church. And this is *ſo great* an evil, that 'tis both *ſin* and *puniſhment*; 'tis its own *guilt*, *ſentence*, and *execution*.

If we rent our ſelves from the Body, how do we hold the Head? If we depart from the Church where ſhall we finde ſalvation? and what is it to draw back, but to draw back unto perdition? Pardon my *plainneſs*, cenſure not my *charity*; for I only repeat the *Apoſtles Arguments*, which he once uſed upon the *ſame* exhortation: they are *theſe* and ſuch like. To *forſake* the *aſſembling* of our ſelves together, is to *deſpiſe* the Goſpel, is to *ſhame* and *crucifie* Chriſt, is to *prophane* his *Blood*, and *rent* and *tear* his Sacred *Body*; and if thoſe that *deſpiſed Moſes Law*, died *without mercy*, of how much *ſorer puniſhment ſhall theſe be thought worthy*? to *forſake* the *aſſembling* our ſelves together, is by the Apoſtles interpretation a *ſinning wilfully*: and if we ſin wilfully, by the Apoſtles Argument, there remains no *more ſacrifice* for ſin: and what then remains (I fear to ſpeak it) a *certain fearful looking for of Judgement* and fiery indignation that ſhall devour the adverſaries; for how ſhall they *eſcape* that neglect (the means) of ſo *great ſalvation*?

Extra Eccleſiam nulla Salus.

Heb. 6.

Heb. 10. 25. to 30.

Heb. 2. 3. Phil. 4. 1.

If there be therefore any *Conſolation in Chriſt* [to be expected in his Church and Ordinances, if any *comfort* of *love* among Brethren] If any *fellowſhip of the Spirit*,

rit, [in the Assemblies of Gods people] if any *bowels of mercies* [towards your *own* and *others* souls, towards *us* that *watch* for them, towards this *divided*, distressed, calamitous *Church* of *England*, and the *General Assembly*] Remember ye are *Subjects* of the same *Kingdom*, ye are *Children* of the same *House*, *Partners* in the same *Fellowship*, *Members* of the same *Body*, and that ye have all these *Relations* only, or chiefly, in order to *Communion*: let *this minde* then be in you, and rejoyce in the *gates of Sion*, co-habit in the *Courts* of Gods House, and with one *accord*, and one *minde*, preserve the *Unity* of the Church, and save your selves from this *untoward Generation*, dreading to make the least *breach* when a *Torrent* of *Popery* or *Irreligion* threatens daily to break in upon us.

So sad a *prospect* is in my eye, that were my words *Spirit* and *Life*, or had I the *Tongue of Men and Angels*; could I utter power and *effects*, or pronounce a *fiat* like to *Gods*: I say, if our *divisions* continue or increase, so *black* a prospect is in my eye (that pretend not to see afar off) that I should imploy all my *strength* and Oratory here, to advise and perswade you all, to Worship the Lord Jesus Christ in the *Unity* and fellowship of his *Church*.

Obj. BUt why so *earnest*? especially with *us*? *we* could not hear your *reproof*, did not our presence *confute* it? or *receive* this counsel, but by shewing we need it *not*: do not we attend the *Word* and *Prayer*? do we *forsake* the *General Assembly*?

Answ. So far you have *run well*; yet you must be remembred (I am sorry you *must*) that the *Apostles fellowship* consisted not only in *Doctrine* and *Prayers*, but in

BREAK-

BREAKING OF BREAD. 'Tis ſad, that the *Communion* ſhould be the great matter of our *Diviſion*: but the *Text* and our *preſent* condition aſſure us, that by *BREAKING of Bread* we may be ONE BODY again: and now you may ſee my MARK. *Application ſpecial.*

Three things, eſpecially, give life and vigor to an *Argument*; the *ſeaſonableneſs* of it, the *neceſſity* of it, and the *capacity* or diſpoſition of the perſons to whom it is addreſſed: and do not all *theſe* conſpire to *quicken* a moſt *earneſt* application to you in this point of the *Sacrament*?

1. For the *Seaſon*, *ſuch* a diſcourſe is never *miſ timed*, where the *Communion* is ſo *frequently* adminiſtred; beſides, its *monthly* courſe is now at hand: but, alas, expecting a *ſlender* appearance, with ſadneſs enough, unbecoming ſuch a *feaſt*, as it is wont to do.

2. Therefore, the *neceſſity* of ſuch an Argument, is too too evident; yet it is not without its *advantage*; for herein I need not ſhoot at *Rovers*, as in other matters: I have the *Mark* before me, and I am ſure to *hit* it. I am to *reaſon* with *perſons*, and to endeavour to *perſwade thoſe* very *perſons*, to *practiſe* a duty of great moment, who have *ſadly* and *long neglected* the *ſame* duty: I wiſh there be not *hundreds* of ſuch in my *eye*.

3. Yet, of your *capacity* and well *diſpoſedneſs* to receive ſatisfaction I cannot doubt: I know you are not of the *fierce* and giddy, but you are of the *moderate part* of the *City*, in *whom* there is but little or nothing wanting, to make you *intire*, *and la king nothing*, in the fellowſhip of the Church, excepting only this *one thing neceſſary*, the receiving the *Lords Supper*: You are *willing* already, and I truſt, that with a little *perſwaſion* and *medi-*

meditation, and *Gods blessing* upon them, you will be *obedient in all things*.

Th s, I have much *encouragement* to proceed, but alas, wherewithal shall I *perswade?*

1. ARE YOU NOT CHRISTIANS? are you not bound by the sacred Vow of your *Infancy*, that *Bond* of God upon your *Soul*? are you not bound to *obey* your *Lord*, and to renounce all carnal and spiritual *temptations* to the contrary? or is not the *command* of our Lord, again and again, *Do this*, do this in *remembrance* of me? hath he spoken any thing more *plainly?* or commanded any thing so *expresly*? shew it if you can; I mean, touching his *outward* worship.

What is the matter then? is there no *fear* of his *command*, who saith, *Do this?* no *love* to his *Person*, who saith, do it in *remembrance* of me? is there no *faith* left in his *Promises* and Presence annex'd to his *Worship* and Ordinance? is there no more *conscience* of duty? no more *comfort* in performing it, or *danger* in neglecting it? Consider, I beseech you, that the *Lord* of the *Feast* was as *truly* provoked (as appears in the *story*) by the *omission* and the slight *excuses* of those that were invited to his *Supper*, as by the *unpreparedness* of him that came without a *Wedding Garment*, and a whole *City*, for contriving to *despise* the gracious invitation and *Feast* of the Gospel, was made as *Sodom*, and like unto *Gomorrah*.

Matth. 22. 7.

Certainly, the *Body* and *Blood* of Christ is the provision of the Gospel *Feast*; and this is, especially *served* up, in that Ordinance which is called the *Communion* of his *Body and Blood*, and the *Lords Supper*.

2. ARE

2. ARE YOU NOT MEMBERS OF THE CHURCH of Chriſt, wherein you *conſtantly* hear his *word* and commands? yea, do you not, by your daily *profeſſion*, do you not ſay, you will *obey* him? you *know* the Law as you are *Chriſtians*, you *acknowledge* your *Allegiance*, and promiſe *obedience* by the *profeſſion* of the Church, of which you are *members*: you know your *Maſters will*, and *ſay* you will *do* it. but is it *done*? you ſay, *Lord Lord*, but deſpiſe his *Communion*: you cry the *Temple* of the Lord, the *Temple* of the Lord, but refuſe *Fellowſhip* with its *Aſſemblys*. Indeed it is not plain *Rebellion*, but here is *Diſobedience* with the *witneſs*, and the horrid aggravation of *Hypocriſie*.

Beſides, the very *nature* of the Church of which you are *members*, is, as you have heard, an *Aſſembly*, and a Society: Now the direct and immediate *expreſſion* of a Society, is *communion* and fellowſhip: and you know, that Communion in *this ordinance*, is moſt ſignally and expreſly *the Communion of the Church*: neither, laſtly, can it be denied, that by *Communion* with the Church, eſpecially in *this ordinance*, we have communion alſo with Chriſt himſelf in all the *benefits* of his *Body* and *Blood*.

Conſequently, by *not communicating* with the Church in *this* ordinance, we do ſo far want *communion with Chriſt*; we do ſo far *divide* from the *Church* of Chriſt, and *blot* out the *Mark*, I mean, the *moſt evident* character of our own *Church-Member-ſhip*, allowing our ſelves too in *that* very ſin, we ſo much pretend to *abhor*; (I muſt be plain and ſpeak out) the ſin of *Schiſm*.

For what is *Schism*, but a *breaking* the *fellowship* of the Church without *just Cause*? 'tis *total*, when men *renounce* it *wholly*: but, doubtless, 'tis so in a very *great part*, when we *deny* to communicate with it in that most *signal mean* of communion with it, the *Lords Supper*. Yea, let it be seriously and *sadly* considered, if you, as I fear too *many* do; I say, if you *refuse* our *Communion*, because you would not *joyn* with the Church, (whatever *otherwaies* you do *actually* joyn with us, yet) in your own *Intention*, you are not only guilty of a *Schisme* with respect, to that *particular* Congregation, to which you belong, but (our fellowship with a *particular* Church, being the *mean* and Bond, by which we have Communion with the Church *Universal*) you thus also *separate* from the *Catholick* Church, and *General Assembly*.

LAstly, Let me *speak* unto you as *unto wise men*, and *Judge ye what I say*; and *what* is that which may *perswade* a PRUDENT man to *go* ON, but that he hath BEGUN well: and that there is no *OTHER WAY* for him: that, what is *behinde*, is regular to his *OWN PRINCIPLES* of Right and Justice: and that his proceeding may greatly *advantage* both *himself* and his *generation*.

If *all* these fail, I know not with what *Arguments* I should deal with you: but I cannot but hope *better things*, would you *wisely* consider, that it is your *own Case*, that is strengthned with all the *particulars* mentioned.

1. You have *begun well*: neither can it harbour in a sober thought, that you are not *already embodied* with us,

us, or no Members of the *Church* of *England*: 'tis acknowledged but now, that your own *intentions* to ſeparate from us, do make you *guilty* of *ſeparation* in your *own minde*, and intention; but you may be guilty of *that ſin*, both in *intention*, and *affection*, that you never yet *actually* committed: a *Miſtake* in your ſelves, cannot make that *not* to be, which *really* is: neither doth your *abſtaining* from this *one Ordinance*, *nullifie* your Communion with us, in the *reſt*, or your *viſible Church-Membership* with us. *Thoughts* cannot *void* the *natural* effect of *Actions*.

You were at firſt, *Baptized into one Body with us*, and 'tis far from you, to *renounce that* Baptiſm: by *your* means, your *children* alſo, are ſtill preſented to *God* and our *Church*, in the *ſame* Ordinance, and are Baptized as *you* were. You joyn with our *Prayers*, and conſtantly hear our *Sermons*, and attend upon our *Publick Aſſemblies*; and indeed, in a *great part* you *make* them up; only, you fail to *compleat all*, by *receiving* the Sacrament of the *Lords Supper*. But do you abſtain from *this*, leſt you ſhould *joyn* with a *wicked people*? how *thin* a *cheat* would you put upon your ſelves? for *Gods* ſake, the *Churches* ſake; yea for your own *Credit* and Reputation, *beguile* not *your ſelves* into ſo many *miſchiefs*, upon ſo *weak* a ſhift, upon *no ground* at all: ye have done well, in all the *reſt*, and you have the *ſame reaſon* to receive the *Sacrament*. Proceed, proceed like *wiſe men*, to *perfect* what you have ſo well *begun*, ſo far ingaged in. *Go on and proſper*: For, 1 Cor. 12. 13.

2. There is *no other way* for you. *God* himſelf hath *hedged* up your way: he *commands* you to do

this also: he *threatens*, if you turn aside, or *draw back*:
2 Cor. 7. 1. you have the encouragement of his many *promises* to *perfect holiness through the fear of God*, and the *Saints* in all ages, that have gone to heaven the *same* way, as a *cloud of witnesses*, (as in the Grecian Games) are *round* about you, and leave no *other* way open to you,
Heb. 12. 1. but the *race that is set before you.*

The *law* of *man* also, obligeth and tyes you hard to *this* duty, it hath made special *provision* in this case: it severely *threatens* your neglect and disobedience in this kinde. If you have not felt the *force* of this *Law*, do not think the Law is *weak* and *feeble*: do not mis-interpret the *favour*, and patience, or *long-suffering* of your *Rulers*, to turn their *grace* into *wantonness*; both the *Canon* Law, and the *Statute* Law, the Laws of the *Church*, and of the *Land*, *directly* require you to receive this *Sacrament*, at least *three times* a year: and the *penalty* of them, if you do not (and cannot give *good reason* for such omission) I need not tell you, is very *severe* in *this*, as in some *other* special cases.

Perhaps, you *hoped* that *these* Laws would have been *repealed*, or have had their *force* abated; but in *vain*: if you are *wise* and prudent, you now know 'tis in *vain* to hope it. Perhaps, the *fear* of the *Laws* (you best know your own hearts) hath been *so* far *sanctified* to you as to work you to comply so *far* as you do; but you must know (I speak to *wise men*) that unless you take one step *farther*, and *receive the Sacrament*, your labour and *design* is so far *lost*; you are still in the *same danger*, and the *severity* of the *Law* is still against you; and without this one thing more, which is therefore, your *safety*, as well as your *duty*, no *other* way can

pos-

poſſibly be found, by the wit of man (as things now are) *to eſcape it.* Yea,

Indeed, *you* have *left* no *other* way for *your ſelves:* ye are *Come to the General Aſſembly*, ye are got many *ſtages* beyond *others: theſe* ye have *left* behind you; theſe ye have *loſt.* Now, if you *proceed* not, and receive the Sacrament with us, you are *ſhort* of *us*, and the *Law*; ye looſe your *labour* and your *ſelves.*

What then *remains*, but that you *haſten* onward, to *us*, that are *before* you; who have *both* our *Arms* ready to receive and *imbrace* you: to *Jeſus Chriſt* in *this* bleſſed Ordinance, who *invites*, and *prepares*, and *expects* you: and the *blood of ſprinkling* which ſpeaks *better* things.

3. IS not the matter to which I perſwade you, Regular alſo to your *own principles?* and the *Doctrine you have received?* or is there indeed, any *Solid* reaſon, either from *without* or from *within you*, why you *ſhould not* Communicate *with us?* your ſelves *being Judges*, all that can be *pretended* againſt it, is either, the *Corruption* of the *Worſhip* or the *Worſhippers:* let me beſeech you to *weigh* them *both*, in their *whole ſtrength* with your own *reaſon*; *look upon* them in your own *light*, and I doubt not to pronounce, you will be *aſhamed* of them *both.*

1. *All* that is excepted againſt, in the *Worſhip* or Adminiſtration, (as a *Bar* to your receiving) is, that *kneeling* is required: but for ſuch a *ſhadow*, what *wiſeman* would looſe the *Subſtance?* you know, that the *geſture*

geſture in it ſelf is *lawful* and reverent, and what reaſon can be given, why we ſhould not *obey Authority*, by worſhipping God, after a *lawful* and *reverent* manner?

Yea, conſider, have you not *learned*, that the *Second Commandment*, requires an obſervance of all the *moral* and *poſitive* worſhip of God; and doth as well *require*, that we ſhould *bow down* and worſhip the *true God*, in his own ordinances, as *forbid* the worſhipping and *bowing down* to *Idols*? Certainly, here is warrant to *bow down to God*, when we worſhip him: and if *kneeling* be *bowing down*, and *this* Sacrament be a part of *worſhip*, we have plain warrant to *Kneel at the Sacrament*.

Will you ſay that *kneeling* is a *fit poſture* only when we *pray*? this may well be queſtion'd; yet, let it be heeded, there is *prayer* uſed, when you *receive* the Sacrament: the *Miniſter* prays openly, that *the body and blood of Chriſt may preſerve thy body and ſoul to everlaſting life*, while he *gives* it; and certainly, every *worthy* receiver, *prays* for the *grace*, while he *receives* the *ſigns*.

However, what reaſon can ſpite it ſelf offer, why we may not lawfully and laudably *receive kneeling*; the *ſame* grace, we *ask* kneeling? and * *give thanks*, as well as *beg* upon our *knees*; they *both* being parts of that one *ordinance*, *viz. Prayer*; where in, all acknowledge, it is *fitteſt*, if we may with *conveniency*, *kneel*.

* This Sacrament is the Euchariſt.

But why do I *create ſcruples*? the *only one*, of the old *puritans*, and *Presbyterians*, in *this point*, was; leaſt they *ſhould*, or at leaſt ſhould *ſeem*, to *worſhip the Hoſt*.

Hoſt. You know, this was the *ſtrength* of the *Objection*? but is not this *totally* and perfectly removed now? Can you imagine, that *any one* of the old *Puritans*, would *now* refuſe to receive *kneeling?* read their *books*, and *Judge Righteouſly.*

Indeed, there was *complaint*, that the *Declaration* of the *reaſon*, why *kneeling* is *required* in the Sacrament, was left out of the *former Liturgies*; but it is *now inſerted*, and that complaint is *anſwered.* We are aſſured, by the Churches *publick act* which is alſo taken into the *body of our Law*, and joyned to this *very office* of the Sacrament, that *ſuch Idolatry*, as *kneeling* to the *elements*, is not in the leaſt *intended*, but *abominated* and *abhorr'd*; and that in ſo *plain* and direct terms, as have left no place for *Scruple* or *Cavil.*

Now, *ask* your ſelves, is not *kneeling* a very humble and *fit geſture* for us, in *Gods preſence*, eſpecially when we *pray* to him? do not we *pray*, even while we *receive* the Sacrament? do not we expect to receive a *bleſſing* from that Majeſty, to whom we pray, *kneeling?* is not the *Euchariſt* a *Thankſgiving*, and *that*, a part of *Prayer*, which is *fitly* performed, *Kneeling?* however, is it not a *lawful geſture*, and required of us by *lawful authority?* and have not *thoſe* very *Powers*, that *require* kneeling, taken away all fear of *Idolatry* and *Bread Worſhip's*, have we therefore any *ſhadow* left us? or any *excuſe?* ſhall we *any longer* neglect ſo *great* a duty? or dare we ſay, we *may* not, or we *fear* we may not *receive* it, *Kneeling.*

2. But the *Goliah* is at hand: the *onely objection*, ſo far as I can learn, is now taken from the *Worſhippers*, 'tis complain'd, *Diſcipline* is *Neglected*; the *Profane* and

and *Scandalous* are *admitted* to the Sacrament: and thus the *Church* is *Corrupted.*

Anſ. Were *all this* admitted, yet, *we may therefore ſeparate*, is no good *Conſequence* in your own *Logick:* but give me leave a little.

Was not the *Church* of the *Jews*, that Crucified *their Lord* as *Corrupt* as *ours*, eſpecially in the *Rulers* of it? Yet *Chriſt* himſelf held fellowſhip with *them*, and was a *Miniſter of the Circumciſion*, he *detects* their *Hypocriſie*, and *cruelty*, yea their *leaven* of *falſe Doctrine* and *Superſtitious vanities*; but never perſwades to *ſeparation* (only from their *ſins*, not) from the *Worſhip* of God among them. The Church of *Corinth*, though exceedingly *Corrupt*, partly in *Doctrine*; many (at leaſt) queſtioning the *Reſurrection:* partly in *diſcipline*; not caſting out that *wicked perſon*; but chiefly, in *Manners*, *Diviſions* and *Diſorders* in Gods worſhip, *theſe* things the Apoſtle *obſerved*; particularly *wrote againſt.* Yea the *point of ſeparation* came in his way (2 *Cor.* 6. *ult.*) and he calls upon them to *come out* from *Idolaters* and *ſeparate* from them; but not a word of *ſeparation* from ſo *wicked* a *Church*; he ſharply *reproves* their *profaneneſs*, *ſeverely exhorts every one* to his *duty*; but gives leave to *none* to *ſeparate.*

Indeed, he chargeth them *not to Company* with the *ſcandalous*, and with *ſuch a one no not to eat*; and perhaps *this eating*, may be ſtretched to ſignifie eating at the *Sacrament*: but on *whom* doth he lay *this charge:* and *how* is it to be obſerved? he doth not call to a few of the *beſt* and *pureſt*, and adviſe them to forſake ſo wicked an aſſembly; but he *ſpeaks* to the *whole* Church, and directs them, how to *avoid* that

1 Cor. 5.

that *wicked* company: by *casting them out of the Church*, and *delivering* them to *Satan*. If any, that is *called a brother* be a *fornicator*, &c. *with such a one no not to eat*; ye *judge* those *that* are within: *Therefore put away from you that wicked person.* 'Tis not, *therefore* separate from the Congregation no *moral* wickedness, can justifie *this*. This were to throw away all *means* of *reformation*, and by our *divisions*, to let all *run* to *ruine* and destruction: but *therefore*, put away *from among* you; every one doing *his part*, in his place, for the *purging* the Church of *corruption*, and *casting out* of the *Scandalous*, if they will not *reform*. 1 Cor. 5.

You know, this is the *only course* allowed by *God*; all *other* wayes of *reforming* are tricks of our own devising; and hitherto, the *success* hath been answerable: the *foolishness of God is wiser than men*.

But seeing we are so *near* it, let me be *plain* with you; and put it home upon your *Conscience*: if our Church be so very *corrupt*, and *discipline* be not *executed*, pray where lies the *fault*? do not you know, that you must first tell your *brother* of his *fault* (if not a *publick* scandal) *This* you *do* not. However, you know the *Officers* must proceed, *Secundum allegata & probata*, upon *complaint* and *evidence*; *you*, if you *know* such persons in the Congregation, you must *tell the Church*. This *you do not*. *Judge your selves*; censure not others, the sin *lies* at your *own door*, not altogether at the *Churches*, or your *Ministers*. Do but your *duty* faithfully, and who knows but the *Church* may be *reformed*? however, that it *is not*, is first, *your* fault, and till *you* have done your *duty*, you have *least* cause to *complain*. Certainly, *endeavours* of *reformation*

in your place, is *your* duty; but *ſeparation* a *complicated ſin.*

Thus, you have found a way to forſake your *duty* in the Communion of the Church, and to have fellowſhip with it, *only* in its *ſin.* You your ſelves *connive* at wickedneſs, and then charge your *Miniſter* and the *Church* with your own crime, and give occaſion to your ſelves to *take offence* and be gone. Is this *fair* or equal dealing? is the *complaint* reaſonable? or the ground of ſeparation ſound and ſollid? yea, you know the contrary, and I would believe you are *aſhamed* of it. You know, though *they* do not their duty, you muſt not omit *yours*: you know ('tis your own *rule* and light) that if you are *prepar'd* your ſelves, you do not communicate with the wickedneſs of *unworthy* receivers: you know, if you have done *your part*, the *Governours* muſt anſwer for corruption in *diſcipline*: You know, that corruption in *manners* cannot *juſtifie* a *ſeparation*, or a refuſal to joyn with the Church in *any* Ordinance of God. You know, that ſuch refuſal or ſeparation is *ſinful*, is *ſchiſmatical*: this *you know*, all this is according to your own *principle.*

Give me leave to *reduce* the Argument, and I have done with it. *Schiſme* is a *forſaking* of the Communion of the Church, without *juſt* ground. This you acknowledge.

To refuſe to *receive the Sacrament*, becauſe of the *wickedneſs* of the Members of the Church, is to *forſake* the Communion of the Church without *juſt ground.* This alſo you acknowledge. 'Tis indeed, no juſt ground in the *Scripture* or the Judgment of the *Church* in any age before us: or in the opinion of the old

Non-

Non-conformists, or the late *Presbyterians*, for which I appeal to all their own *Books*, and leave you to remember the *many years Sermons* heretofore out of this very *place*, to confirm it.

Now what remains? but, if you continue to refuse to receive the Communion with us upon *this ground*, because our Church is *Corrupt*, according to the *Scripture*, *Antiquity*, the Judgment of your *Brethren*, and your own *principles*, you thus continue in *sin*, and in the sin of *Schisme*, which God forbid.

Remember therefore how you have received, and heard, Revel. 3. *and hold fast*; and *repent* of your folly and easiness to contradict your *principles* with your *practice*; not considering you did so: be not still beguiled to so strong a course of *keeping* with a party, by *leaving* and going from its *Doctrine*, or of keeping your *Conscience*, by violating its *Laws*. To conclude, *Mark those which cause these Divisions, Schisms, and Offences, contrary to the Doctrine you have received, and avoid them* as Fire-Brands; and scorn their Temptation, especially if any would perswade you to neglect a duty upon *such Arguments*, as you have cause to believe, they do not believe *themselves*; because *they have taught* you the contrary, and never taught you otherwise.

Though, truly, would you be perswaded to *communicate* with us, you would be easily convinced, that there is *too little* ground of your scruple: for generally, those that are *really profane*, save us the labour, being profane *in this* also, that they despise or *neglect the Sacrament*, and so far *excommunicate* themselves. However.

I must not forget to *caution* some of you, who,

haply, think to *evade* all, by saying you do *not despise* the Ordinance, or *neglect* it; for though you do not receive with us, in *Publique*, yet you do receive in *private*; for consult your own principles and this will not serve *your* turn; nor to be plain, excuse you from *Schism*.

If you count it nothing to *dishearten* your *Minister*, and to break the *Laws* both of Church and State; yet ask your *own hearts* why you *refuse* to Communicate Publickly? Whether it be not, to *avoid* Communion with a wicked *generation*? Ask again if so, whether this be not a *Schismatical separation*, unjustifiable by your *own principles*, as hath been said.

Indeed, the *not having* Actual fellowship with *every* particular Congregation, (which is *morally* impossible) is not *Schism*; but doubtless to *Refuse* Communion with *any particular* Church, on *such* a ground, is *Schism* in it *self* and *your own* Doctrine. Let me, once again, *reason* with you: will you yet, rather, then *break bread* with it, will you rend and *break* the *Church* in *pieces*? rather, then have *Communion* with the body of Christ will ye *divide* and tear it? When your *mind* is satisfied, if you *hearken* to it, that it is *sin* in you; and *so great* a sin to do so, as the pleasing of your *selves* or *others*, can never Compensate.

Moreover, I hope you will not *mistake* me, if out of my *tender affection* to you, I desire you seriously, to *weigh* with your selves, what *comfort* will *suffering* afford you, if the *cause* be *sin* and *Schism*, and *your own Hearts* conspire with the *Laws* to Judge and *condemn* you; or, to use the *Apostles* Words, if the sentence of *rejection* should pass against you, as *such*, as being *subverted* and *sinning*, are you not *self-judged* and *self-con-*

condemned? or what have you to answer for *your selves* that you should not answer the *Laws*? I provoke not the *Law*, I would fain *provoke* you to your *duty*. Tit. 3. 10.

LAstly, would you be perswaded to *Comply* with this duty, how *greatly* would you *Advantage*, both *your selves* and *your Generation?* and is not *this* considerable with *prudent* persons? Certainly it is.

I need not present you with *Arguments* of your own *interest* and advantage; they are always with you: your *peace*, your *grace*, your *Spiritual* and *Temporal* comfort, very much *depend* on *this* Ordinance and your *worthy receiving* of it: shall I adde, your *Estates*, the good of your *families*, yea the interest of *that* which you call your *party*, are herein concerned. Consider the *Laws*, and the *extent* of them.

What is the *plea* of your *Adversaries*, but that, your *general refusing*, throughout the land; to Communicate *with us*, looks like a *Conspiracy*, and a dangerous *sign* of your *reserving* a *body* to confront (if *occasion* invites) both the *King* and the *Church?* and how can this be so well answered, as by your thorough *embodying* with us, and *sealing* the *unity*, *openly*, in the *Lords Supper*.

What is the *Hope* of our *Common Enemies*, but our sad *divisions* among our selves, and which way can we *frustrate* them, but by our *Communion?*

What is the ground of all our *fears?* the means of continuing our *distractions* at *home?* the *Confidence* of Neighbour *Nations*, that have *War* with us, but this *one thing*, our *differences* and jealousies among our selves, *kept up* by our *distance* in the *Worship* of God?

you

you are *very near* us: take but this *ſtep farther*: And evidence your *Friendſhip*, by your *Fellowſhip* with us, in the Supper of the Lord; and all theſe *Black Clouds* are gone.

What elſe remains (in outward appearance) to make us *quiet* and *happy*; to eſtabliſh a *Flouriſhing* Church and State, an Object of *Envy*, but above the *Malice*, of all the *Nations* round about us?

I ſpeak unto *Wiſe men*, *Judge* ye what I ſay, and *the Lord give you underſtanding in all things*.

FINIS.